THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

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"Trust in him at all times: ye people, pour out your heart before him: God is a refuge for us. Selah" (PSALM 62: 8).

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DEATH—RESURRECTION.

REMARKS BY PRESIDENT BRIGHAM YOUNG, MADE IN THE TABERNACLE, GREAT SALT LAKE CITY, MARCH 25TH, 1860.

I WILL make a few remarks upon the portion of Scripture quoted by Brother Hyde in the discourse he has just delivered, as follows: "Jesus said unto her, I am the resurreetion and the life. He that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me shall never die."

In all such sayings, and in every part and portion of the revelations of God as given to the children of men, or to any individual in heaven or on earth, to properly understand them, a man needs the Spirit by which they were given—the Spirit that reveals such matters to the understanding, and makes them familiar to the mind.

In the Scripture above quoted, the death spoken of is a death that the intelligent being undergoes, and never recovers from: it is an eternal death. For the body to decay, like a kernel of wheat that is cast into the ground, is not considered a death. Brother Hyde observed: "If the germ of corn is not good, it all dies." That is true: but if it is good, the corn does not die; it is placed in the ground to yield an increase. It is commonly termed death to have the spirit and body separated; but, literally, that is not death, only to those who are sons of perdition.

This earth is brought together and organized from native elements as we now behold it, our tabernacles included. The matter of which all animate and inanimate existence is formed, is from all eternity, and it must remain to all eternity, without beginning and without end. There are certain portions of this native element that will be refined and prepared to enter into the

celestial kingdom into the celestial family of the celestial world. If the spirit honors the body, and the body honors the spirit, while they are here united, the particles of matter that compose the mortal tabernacle will be resurrected and brought forth to immortality and eternal life; but it cannot be brought forth and made immortal, except it undergoes a change, for "dust thou art, and unto dust thou shalt return." What for? To prepare the body to be made immortal, and fitted to dwell in the presence of the Gods.

The death that Jesus referred to had no reference to these bodies going into the grave. He is the life and the light. He is the resurrection; He is the power; and "if you believe in me," says Jesus, "you shall live forever—you shall be prepared to dwell with me in my Father's kingdom." If the question had then been asked Him, "Will not this body be placed in the grave and return to its mother earth?" His answer would have been, "Yes, for otherwise you cannot be prepared for that eternal life of which I have been speaking—to live for ever."

Had the question been asked the Savior, when He uttered these words, "Do you say that the decree that the Lord gave to Adam is now removed?" He would have told them, "No;" for they could not be quickened, made immortal, and prepared for life everlasting, without going through these ordeals.

What can you know, except by its opposite? Who could number the days, if there were no nights to divide the day from the night? Angels could not enjoy the blessings of light eternal, were there no darkness. All that are exalted, and all that will be exalted, will be exalted upon this principle. If I do not taste the pangs of death in my mortal body, I never shall know the enjoyment of eternal life. If I do not know pain, I cannot enjoy ease. If I am not acquainted with the dark, the gloomy, the sorrowful, I cannot enjoy the light, the joyous, the felicitous that are ordained for man. No person, either in heaven or upon earth, can enjoy and understand these things upon any other principle.

"Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power." The death that is spoken of here is the death that is opposite to the eternal life the Savior spoke of. If you dishonor that body—transgress the natural laws pertaining to it, you are not worthy, in your sphere, to possess this body in an immortal state. What will become of it? It will return to its native element. That is, the death that never dies. That is endless death. In this, Jesus had no allusion to the changing, or putting off, of this mortality.

The very particles that compose our bodies will be brought forth in the morning of the resurrection, and our spirits will then have tabernacles to be clothed with, as they have now, only they will be immortal tabernacles—spiritual tabernacles.

When death is spoken of, as in the words quoted, it is spoken of

as death in reality. In many places in the Scriptures, the separation of the body and the spirit is called death: but that is not death in the strict sense of the term; that is only a change. We are naturally inclined to cling to our mother earth: our bodies love to live here, to see, to hear, to breathe, and to enjoy themselves, because we are of the earth, earthy. But probably, in most cases, the change from mortality to immortality is no greater, comparatively speaking, than when a child emerges into this world. We shall suffer no more in putting off this flesh and leaving the spirit houseless than the child, in its capacity, does in its first efforts to breathe the breath of this mortal life.

After the spirit leaves the body, it remains without a tabernacle in the spirit world until the Lord, by His law which He has ordained, brings to pass the resurrection of the dead. When the angel who holds the keys of the resurrection shall sound his trumpet, then the peculiar fundamental particles that organized our bodies here, if we do honor to them, though they be deposited in the depths of the sea, and though one particle is in the north, another in the south, another in the east, and another in the west, will be brought together in the twinkling of an eye, and our spirits will take possession of them. We shall then be prepared to dwell with the Father and the Son, and we never can be prepared to dwell with them until then. Spirits, when they leave their bodies, do not dwell with the Father and the Son, but live in the spirit world, where there are places prepared for them. Those who do honor to their tabernacles, who love and believe in the Lord Jesus Christ, must put off this mortality, or they cannot put on immortality. This body must be changed, else it cannot be prepared to dwell in the glory of the Father. To me all these things are plain and easy. All we want is to understand the very subject Jesus was talking about, the nature of our organizations, the world we occupy, the laws by which we are, and by which we continue to exist.

Brother Hyde says, "Take the world, and what do they know pertaining to the things of God?" Do they know their right hands from their left, figuratively speaking? No. All that Brother Hyde has said concerning our important position is true. It is beyond the power of man to fully unfold it, though a portion has been beautifully portrayed, and it seems that the people should see things that are so plain. Were it possible for the nations to gain power to destroy this kingdom on the earth, by so doing they would seal their eternal damnation. That is as true as it is that Jesus died for the sins of the world; as true as it is that there is a heaven, a God, and that the world exists, and the children of men dwell upon it.

When the wicked seek to destroy this kingdom, I can endure it tolerably well; but when I see those who profess to be Latter-day Saints taking a course to destroy themselves, and to prove them-

selves children of folly, children of darkness, it is a great source of grief and regret to me.

All mankind have the principles of eternal life implanted within them. Much has been taught in regard to this, and to the agency of the children of men. God has organized the spirit and placed it in a tabernacle—has given it certain capacity and certain laws, and it is as independent in its sphere of action as are the angels and the Gods in the heavenly worlds. It is for us to act upon that intelligence that is ours in every sense of the word; and if we do honor to our tabernacles and to the spirits God has given us, we have the promise of eternal life, which is the gift of God. This promise is made to every son and daughter of Adam, if they obey the conditions laid down; and their names have been written in the Lamb's book of life from the beginning, before we came into the world, and they will remain there to all eternity, unless we blot them out through a wicked course.

Try to understand the position you occupy, and then you will understand the sayings of the apostles and prophets. Thanks be to the Lord our God for the understanding He has already given us, for the spirit of revelation He has bestowed upon us, and for the holy Priesthood, and the keys thereof, by which the heavens are opened, and by which men are enabled to understand things as they are. God be thanked for the intelligence there is with this people.

A week from next Friday it will be thirty years since this Church was organized with six members. The kingdom of God has thirty years' growth on the earth, and does it not seem that we should be far advanced in the things of God? It does. At a glance we should know and understand many things that some are still in more or less dubiety about. One elder will say that he knows nothing about God. "I believe in the Father and the Son, and in the revelations given through Joseph Smith; but to really say that I positively know anything of the true character of God, our Father in heaven, I do not know that I can." A few moments' reflection and the Spirit upon the vision of the mind, and that same elder would say that he does know. Such statements arise from a want of the vision of the mind being opened to see things as they are for a few minutes.

The whole Scriptures plainly teach us that we are the children of that God who framed the world. Let us look round and see whether we can find a father and son in this congregation. Do we see one an elephant, and the other a hen? No. Does a father that looks like a human being have a son like an ape, that goes on all fours? No; the son looks like his father. There is an endless variety of distinction in the few features that compose the human face; yet children have in their countenances and general expression of figure and temperament a greater or less likeness of their parents. You do not see brutes spring from

human beings. Every species is true to its kind. The children of men are featured alike and walk erect.

The Bible clearly teaches us that we are the children of the very Being who framed this earth and peopled it. Such teachings may be found in hundreds of places in the Scriptures, and yet we do not know anything about our Father! Is it not astonishing? I frequently think that truly the things of God are spiritually discerned, when man, in his reflections, thoughts, words, and acts, as a finite being, knows nothing of God. But when he meditates and acts from the intelligence of the spirit God has placed within him, the visions of eternity are opened to him; heaven and eternity are before him.

Brother Hyde compared the departure of the spirit from the body to going into another room, and referred to a statement made by Andrew Jackson Davis. He placed himself in a clairvoyant state beside the bed of a sick person and observed the spirit of a lady leave her body. He saw the spirit ascend from the head of the mortal tenement—saw it walk out into the open air in company with another spirit that came to escort her away. They seemed to him to ascend an inclined plane, and continued to walk away until they were out of his sight. Do you not believe that your spirit will be in existence after it leaves the body? I care not whether it goes out from the head or from some other portion. Mr. Davis says that, after the spirit was fully out of the body, he saw, as it were, an umbilical cord that yet retained the spirit to the body, and that when that was separated, the spirit was free and the body was consigned to dissolution. Whether this be true or not, it is as certain that the spirit leaves the body, as it is that it enters it. When it leaves the body, it dwells in the spirit world until the body is raised up by the power of God; and when it is raised up, do you not think that we shall look like our Father? If any of us could now see the God we are striving to serve—if we could see our Father who dwells in the heavens, we should learn that we are as well acquainted with Him as we are with our earthly father; and He would be as familiar to us in the expression of His countenance, and we should be ready to embrace Him and fall upon His neck and kiss Him, if we had the privilege. And still we, unless the vision of the Spirit is opened to us, know nothing about God. You know much about Him, if you did but realize it. And there is no other one item that will so much astound you when your eyes are opened in eternity, as to think that you were so stupid in the body.

Be very careful that you do not so conduct yourselves that when your bodies die, you will not receive them in an immortal state. Be careful that your lives are such that you be not deprived entirely of these bodies which have borne so much affliction and pain. There is a great design in the formation of the body.

The people cannot comprehend the deep mystery of the design

of the Almighty in bringing so many people into this human world, shall I say! This is a world of pain, of darkness, sorrow, affliction, and death. The Almighty has His objects and plans all laid, and we are to pass through all these afflictions and to endure all that He calls us to endure, to give us knowledge, wisdom, and experience; for we cannot receive them upon any other principle. His design is to exalt the human family, and to bring them back to the presence of the Father and the Son. The heir of the family died to take away our sins. He has suffered, that we may live. He has offered Himself up for the sins of the world. Why? Because He is the heir of the family. The Father and the Son are now doing all they can to save His children, and all the heavenly hosts are exerting their powers to accomplish the same great end. "But," says the Father, "do not infringe on the agency of mankind; for my children, to be brought into my presence to enjoy with me the fulness of my glory, must pass through the same ordeals I have passed through. They cannot inherit eternal life upon any other principle."

How far does our agency extend? There are certain bounds to it. What we have witnessed in thirty years' experience teaches us that man can appoint, but God can disappoint. Man can load his gun to shoot his neighbor, but he cannot make the ball hit him, if the Lord Almighty sees fit to turn it away. He can draw the sword to hew down his fellowman; but, instead of that, he may fall upon it himself. Paul says, "I have planted, Apollos watered, but God gave the increase. So, then, neither is he that planteth anything, neither he that watereth, but God that giveth the increase." You may plead with the people and beseech them to embrace the truth; but, unless God touches the heart, your labors are vain. The Lord will bring about the results, and mankind cannot prevent it. The wicked may design an evil against the righteous, and He causes it to result in good. That is making the wrath of man praise Him. He has not granted to man to bring out the result of His works, but He has given him the ability to work as He pleases—to go here or there—to do this or that—to obey the gospel or disobey it. He has not committed the keys of the results of the acts of the nations of the earth to any man on the earth; but that power He retains to Himself.

I can discern the hand of the Lord in preserving and leading this people. A great many do not discern this, because they have no eyes to see, nor ears to hear; for, if they had, they would discern the footprints of the Almighty and hear His voice, and would understand that He leads this people by the right hand of His wisdom and power, and that no power can prevent it. Anoint your eyes and pour oil in your ears, and pray that your hearts may be softened and your minds quickened to understand.

God will overrule the acts of the children of men in this kingdom, as well as among the nations. After the children of Israel

had traveled thirty years in the wilderness, they thought that they had prospered tolerably well, though they were still traveling. In their travels they crossed their tracks many times, whereas we, in our travels, have done so but a few times. How many times we may have to do so, I do not know.

Strive to prepare your hearts as fully as possible to enjoy a great portion of the Spirit of the Lord at our conference; strive to enjoy that Spirit above all things. Let us prepare our hearts to receive the Holy Ghost to be our constant companion.

May the Lord God of Israel bless you! Amen.

A LESSON IN FAITH.

I HAVE been wonderfully helped to-day, and I felt that I woul like to tell my brothers and sisters who read the *Star*, in orde that my experience may be of use to them.

There are times when we feel as if everything were going wrong when we doubt if our prayers have really been answered, or that we have only fancied they were. Well, that is how I was feeling to-day. Something happened that made me think that my hopes were dashed to the ground; in fact, I was despondent. I felt that, on account of my disappointment, I was too weak to give the lesson to my Sunday School class in the woods. Satan whispered, "Put it off for to-day; you don't feel well enough. God will understand." Then I thought of the words of the hymn, "Oh! for a faith that will not shrink." That was what was wrong with me; my faith was shrinking. God had answered my prayers right enough; but in His own way. My way would not have been right. It was wrong for me to be miserable and despondent. A Latter-day Saint should not give way to such feelings.

I went away at once to a quiet place, where I could pray audibly, and asked for forgiveness and faith. Then I soon felt better, and saw that my trouble was really very small, seen in the right light.

I feel stronger for my experience, and trust that I will never forget the lesson taught, and I want to pass the lesson on, in my humble way, praying our heavenly Father to bless it.

Wool, Dorset. EVA SALWAY.

WHY is it that there is so much confusion in the world—that we have imbibed so many incorrect principles while living among them, which we find is so difficult to rid ourselves of at this time? It is because men have not been under that [God's] influence and power, but every man has done that which he has considered to be right, without any respect to the great fundamental principles of government and the laws that ought to regulate and control the human family.—JOHN TAYLOR.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, NOVEMBER 9, 1916.

EDITORIAL.

EXAMPLE.

"LET your light so shine before men, that they may see your good works, and glorify your Father which is in heaven" (Matt. 5: 16.)

From the above quotation, it is quite evident that the Savior was aware of the proneness of men to judge others and their religion, by their course of life or conduct. I desire to call attention to the fallacy of that means of judging one's religion, and to the necessity of our living as consistently as may be possible with our profession of faith, and with the teachings of the gospel we have received.

The same God that created the universe and the laws by which it is governed, made, for man, the gospel, which is a most perfect plan of life, and the highest known standard. Christ, our Savior, lived by that plan in every detail, and it made Him what He is, an immortal and glorified being, an heir with God, the Eternal Father, to all the Father possesses. This same gospel law and plan of life is intended, through strict obedience on our part, to make us as He is, and to save us with Him as joint heirs. "But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin" (I. John 1: 7).

When our lives are not in strict harmony with the teachings of the gospel, it is due to our own inconsistencies, for the gospel is thoroughly consistent. Therefore, be it known to all men, when they see in us that which is not commendable, that it is due to our deviation from the gospel law, and that the deviation of men's lives from the gospel law cannot in the least nullify or change the truth of the gospel, or any part thereof, nor does it make unnecessary any principle or ordinance of the gospel.

Men should be able to differentiate between actions and principle, and pin their faith to principle, regardless of the actions of men. The world is warned against measuring the gospel law by the acts of the Latter-day Saints. We make no claim to perfection in life, but uphold the supremacy of the law of God. If a religion is to be judged by the lives of its adherents, where can be found a religion which will stand the test?

If people are disposed to judge our religion by our lives, let us make our conduct most circumspect, and thereby glorify our

Father in heaven, remembering that in doing so, we are in the narrow way which leads to everlasting life.

GEORGE F. RICHARDS.

PROCRASTINATION.

FROM our Scripture reading and observation, we are justified in the conclusion that life beyond the grave will be of infinite duration, and that our condition there will depend upon our course of life here in mortality, which is but a brief span at most. If happiness, earned while here, is to endure forever, and if remorse, such as will lead people to commit suicide, or to call upon the rocks to fall upon them to hide them from the presence of the Lord, is to be enduring, then we had better make good use of our time in the preparation necessary to be made. Disappointment in a matter of such great importance is a thing to be avoided. We should prepare to-day as if it were our last—just one day at a time, of work done, free from every neglect and all wrongdoing, and the requirements of the law will be fully met.

We do not want to be as the rich man who neglected Lazarus. It will not be our privilege to return to this earth to improve upon our first works. "For behold, this life is the time for men to prepare to meet God; yea, behold the day of this life is the day for men to perform their labors. And now as I said unto you before, as ye have had so many witnesses, therefore, I beseech of you, that ye do not procrastinate the day of your repentance until the end; for after this day of life, which is given us to prepare for eternity, behold, if we do not improve our time while in this life, then cometh the night of darkness, wherein there can be no labor performed. Ye cannot say, when ye are brought to that awful crisis, that I will repent, that I will return to my God" (Alma 34: 33-34).

The same thought is beautifully expressed in the following lines by Ann Reeve Aldrich, one of our modern poets, entitled, "A Little Parable:"

"I made the cross myself, whose weight was later laid on me;
This thought is torture as I toil up life's steep Calvary,
To think my own hands drove the nails; I sang a merry song
And chose the heaviest wood I had to make it firm and strong.
If I had guessed, if I had dreamed its weight was made for me,
I would have made a lighter cross to bear up Calvary."

GEORGE F. RICHARDS.

MORAL courage is nothing in the world but just the capacity for doing what we know we ought to do: give that to every man, and only think what a stir of eager and vivacious interest this dull world in which we are living would wake and start!—PHILLIPS BROOKS.

MINUTES OF LIVERPOOL CONFERENCE.

THE semi-annual meetings of the Liverpool conference were held in the Empire Assembly Rooms, Randal Street, Blackburn, on Sunday, October 29th, 1916. President George F. Richards of the European mission, Elder John E. Cottam, secretary of the European mission, Elder George F. Richards, Jr., of the Liverpool office, President Parley M. Condie and three traveling elders of the Liverpool conference were present. President Parley M. Condie presided, and conducted all the meetings.

The morning session commenced at 10:30 o'clock by singing the hymn, "Joseph Smith's first prayer." Invocation was offered by Elder George F. Richards, Jr.

The Sacrament hymn, "How great the wisdom and the love," was sung. The Sacrament was administered by Elder George S. A. Tofte and Priest Edwin Owens.

President Parley M. Condie, addressing the meeting, expressed his pleasure at seeing the large attendance of both saints and friends, who had come from both far and near. He welcomed them all to the meetings.

The Nelson Sunday School then recited, in concert, the Word of Wisdom, as it is given in Doc. and Cov., Sec. 89.

The song, "Jesus wants me for a sunbeam," was sung by a class from the Blackburn Sunday School.

Elder William D. McAlister then addressed the meeting. He spoke of the number of different religious denominations. He said the gospel that Christ and the apostles taught was intended to be taught continually, and showed the necessity of the first principles and ordinances of it, as taught by Peter on the day of Pentecost, and as it is being taught and practiced at the present time. His only desire was that he and others would obey those teachings as they had been commanded to do by our Lord and Savior, Jesus Christ.

Elder Henry H. Parker was the next speaker. He expressed his pleasure in helping to spread the gospel. He explained why the other churches are man-made, and told of the many prophecies in both the Bible and the Book of Mormon of the taking away of the gospel from the world, and of its restoration in the latter days. The world at large, he stated, will not accept the Book of Mormon because of the unscriptural idea that the Bible alone is sufficient for eternal salvation, and the Book of Mormon has too much truth in it for the world at large to accept it. He bore his testimony to the truth of the gospel.

The song, "Put your shoulder to the wheel," was sung by a class from the Blackburn Sunday School.

Elder James T. B. Mason, the next speaker, expressed his desire to serve God continually. After explaining the sectarian view of the Godhead, he gave convincing evidence from the Bible, which

stated clearly the fallacy of having such views of the Godhead. He began with the creation of the world, continued through the Old Testament time, and finished with the evidence given by Christ. He told of Joseph Smith's first vision, and of the teachings in the Doctrine and Covenants about the Godhead. He concluded by bearing his testimony to the truth of the gospel.

A violin and piano duet was rendered by Brothers William H. and J. Charles Rickard.

President George F. Richards, addressing the meeting, said that the blessed bread and water, of which we have partaken, are the emblems of the body and blood of our Lord and Savior Jesus Christ, who suffered and died for us that we might, after death, be resurrected and, through obedience to the laws and ordinances of the gospel, be forgiven our individual sins, obtaining, eventually, salvation with Him in our Father's kingdom. When we partake of these emblems with clean hands, pure hearts, and contrite spirits, we receive spiritual life. If we partake of them unworthily, we eat and drink condemnation to our souls. From the days of Adam down to the time of the Savior's crucifixion, sacrifices were offered, usually a lamb, one of the firstlings of the flock, without blemish, as a similitude of the sacrifice of the Only Begotten of the Father, which was to be made in the meridian of time. Just previous to the betrayal of the Savior, and His death, He assembled His disciples in an upper room at Jerusalem, and administered to them the Sacrament of bread and water, commanding them to thereafter meet together often and partake of the sacrament according to the pattern He had given them. When Jesus took leave of His disciples at Jerusalem after His resurrection, He told them that He had other sheep, not of that fold, whom He was to visit. The Book of Mormon gives an account of His subsequent visitation to the Nephites on the American Continent, and of the organization by Him of the Church, with apostles, prophets, etc., and the establishment among them of the Sacrament as it had been instituted at Jerusalem. In this dispensation, the Lord, by revelation through the Prophet Joseph Smith, instituted the Sacrament anew, and informed the Prophet that it matters not what we eat or drink when we partake of the Sacrament, if it be done with an eye single to His glory; also, that if wine is to be used, it should be made of the grape of the vine of our own make, and should not be purchased from our enemies. The Sacrament has been instituted in this dispensation in fulfilment of the prediction that in the last dispensation, which is the dispensation of the fulness of times, all things should be restored which have been spoken by the mouths of all the holy prophets since the world began. Jesus gave Himself to a life of sorrow and suffering, and finally to an ignominious death upon Calvary's cross for us, because of His great love for us. When we sin, we cause Him great sorrow. For the same reason, when those who

have done wickedly repent. His heart is made to rejoice. We should think of these things while partaking of the Sacrament.

Singing, "Lord, accept our true devotion." Brother Walter Thompson pronounced the benediction.

There were one hundred and sixteen persons present.

The afternoon session commenced at two o'clock by the congregation singing the hymn, "Come, O Thou King of kings." Invocation was offered by Brother Richard Tinsley. Singing, "The happy day has rolled on."

President Parley M. Condie presented the names of the general and local authorities of the Church, all of whom were unanimously sustained.

The Blackburn branch was organized, with local officers.

Brother Richard Tinsley rendered a vocal solo.

Elder George S. A. Tofte, president of the Liverpool branch, was called upon to give a report. He stated that conditions were good in his branch; but they were striving to go forward towards perfection. He spoke of the Word of Wisdom, and the blessings of health and strength to be derived from obeying it. It was one of God's commandments, and if we obeyed it we would receive the blessings that always come from obedience. He very impressively illustrated it by an occasion which arose in the Hawaiian Islands. He urged the saints to pay their tithing and receive the blessings which God offered to those who observed this law. We were not giving the money to the Church, but to God, and we could not deceive Him by paying a dishonest tithing.

Brother Norman H. Rickard, president of the Wigan branch, reported it in good condition, and spoke about the fallacies of the "faith alone" doctrine. He showed clearly the necessity of combining obedience to all parts of the gospel with faith. He told of his conversion to the gospel, and the change for the better that has come to him. The life of a Christian is not a path of roses, and we must have persecution to make progress. If the people of the world would judge from the lives of the Latter-day Saints, and not from newspaper stories, they must admit that we live better lives than they.

Thomas H. Brown and party rendered a quartette, "Nearer, my God, to Thee."

Elder George F. Richards, Jr., said that the elders of the Church of Jesus Christ of Latter-day Saints teach the same doctrine which Christ indicated when He commissioned the Twelve, saying this gospel is to be preached to every nation. "He that believeth and is baptized shall be saved; but he that believeth not shall be damned" (Mark 16: 16). It is the plan of a loving Father, whereby justice and equity is meted to His children, that those who have died without law, and those who have been disobedient, as were His children in the days of Noah, will yet have the privilege of hearing and embracing the truth. What a consolation is this

thought to the Latter-day Saint whose own loved ones have either not heard, or have rejected the gospel while in this life! Christ, while His body was in the tomb, preached to the spirits in prison, that "those who were dead might be judged according to men in the flesh, but live according to God in the spirit" (I. Peter 4: 6). The prison referred to is also known as Paradise, or the abode of departed spirits. The Savior's testimony to Mary, after His resurrection, is, "Touch me not; for I have not yet ascended to my Father" (John 20: 17). Baptism is essentially an ordinance to be complied with by man while in the flesh. The Apostle Paul understood that a vicarious baptism for the dead is necessary, for he taught, "Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead?" (I. Cor. 15: 29). Elijah, the prophet, visited Joseph Smith and Oliver Cowdery, in the Kirtland Temple, April 3rd, 1836, in fulfilment of Malachi's prophecy, and bestowed the keys, in this dispensation, of the turning of the hearts of the fathers to the children, and the children to the fathers, lest the whole earth be smitten with a curse. Temple-building is characteristic of the people of God. Six temples have been erected in this dispensation, and two more are now in course of construction. It may be the privilege of but few here assembled to officiate, personally, for their dead kindred in these holy places. All the saints should seek and enjoy the spirit of temple work. We should look to our fathers. Genealogical records may be compiled from information that may be collected, and, according to our circumstances, we may employ others to perform the sacred ordinances which are essential to the salvation of our dead. By authority of God, wherein power is vested in the servants of the Lord to seal on earth and it shall be sealed in heaven, are these ordinances performed. Many of the saints in Zion are redeeming their dead by this vicarious work, and finding great joy therein. The spirit of Elijah is, indeed, being felt in Zion and in her stakes; and it has gone forth to the world. Many who are not of our faith are seeking to know of their ancestors, and, though they know not the reason why their hearts are turned to their fathers, are compiling numerous genealogical records, which will, in His own due time, aid in the salvation of God's children.

The closing hymn, "Israel, Israel, God is calling," was sung. The benediction was pronounced by Brother John E. Owens.

There were one hundred and twenty-five persons present at this session.

The evening session commenced at six o'clock by singing, "We thank Thee, O God, for a prophet." Invocation by Elder William D. McAlister. Continued by singing the hymn, "O, say, what is truth?"

President Parley M. Condie then presented the names of a large number of lady missionaries who had been selected during the

day, and all present voted to sustain them in their important calling. The proposal to ordain Henry Eccles and James Stanley Ravenscroft elders, and David Finlay Alexander a priest, was also unanimously sustained.

Elder John E. Cottam addressed the conference. He said that some things can be easily understood when they are made the subjects of comparison and contrast. The Church of Jesus Christ of Latter-day Saints resembles, in its outward aspect, other religious societies. It consists of men and women and children who assemble in halls or other places of shelter. They sit on chairs or benches, listen to words spoken from a platform or pulpit, and join in the singing of hymns. The organization established through the Prophet Joseph Smith does not claim distinction because of the size of its membership or the appearance of its houses of worship. It is different from all other bodies because it alone possesses divine authority. It is the only Church which is recognized by Christ as His. Worthy people, in great numbers, have been, for generations, attending services in the cathedrals and chapels of the prominent churches in the world. For all the good that such men and women have done, there will be ample blessing; but the religious denominations to which they have belonged have possessed only the authority of men. Christ has but one Church. It was restored to the earth, in the nineteenth century, by the Redeemer Himself. Its mission is to save every child of God who will accept the truth and labor valiantly for the right.

Sister Ellen Duckworth rendered a vocal solo.

President George F. Richards was the next speaker. He endorsed the remarks of all the previous speakers of the conference, and said, "Mormonism," like early Christianity, is everywhere spoken against. Persecution is a legacy of the saints. The Savior said that no man that had suffered loss of houses, lands, relatives and friends for His sake and the gospel's, but he should receive an hundredfold now in this life of all these, with persecution; and in the world to come, eternal life. If people would only be reasonable, and hear both sides of the case before judging, letting the Latter-day Saints speak for themselves, they would be less likely to find themselves opposing the truth and fighting against God. It is not a Christlike thing to do to persecute a people for their religion's sake. Christ, our Savior, never stooped to such conduct, notwithstanding there were many creeds who did not accept the gospel in His day. If the members of our Church violate the laws of the land, let a charge be preferred against them, and a fair trial be given them. We court investigation of the doctrines we teach. They are Scriptural, and will stand the test. People should not condemn Joseph Smith because he commenced his ministry as a boy of but fourteen years of age. Most great men have had humble beginnings. It was so with Enoch, Moses, and others of the prophets who, when the call came to them from the

Lord, felt to shrink, and pleaded excuses. God's ways are not man's ways. He chooses the weak to confound the mighty, that no flesh shall glory in His presence. With a willing and obedient spirit men become as clay in the hands of the potter, and can be moulded by the Lord into vessels of honor. Joseph Smith was of this class, and the Lord made him a great man, and a mighty prophet. This generation will not appreciate him as will future generations. A prophet is not without honor, save in his own country and his own day. Josiah Quincy, an American statesman, said of Joseph Smith in the year of his martyrdom, 1844: "It is by no means impossible that some future text book, for the use of nations yet unborn, will contain a question like this: What historical American of the nineteenth century has exerted the most powerful influence upon the destinies of his countrymen? and it is by no means improbable that the answer to that interrogatory will be thus written—Joseph Smith, the 'Mormon' prophet." Most great movements, like most great men, have humble beginnings. The Lord showed, through His prophet Daniel, that in the last days He would set up a kingdom which should never be thrown down nor be given to another people, but it should roll forth until it should fill the whole earth. It was likened to a little stone cut out of the mountain without hands, so humble should be its beginning. The Church of Jesus Christ of Latter-day Saints had just such a beginning, and its destiny is assured. It is already recognized by statesmen and eminent churchmen as being one of the most perfect and efficient organizations upon the earth. Such acknowledgments are a great compliment to Joseph Smith, the founder, under the Lord, of "Mormonism." They are more than a compliment. They are evidences of the divinity of his mission. Joseph Smith, though commencing his ministry when but a youth, never had to retrace a step. His doctrines still stand as scriptural and true; indeed, the Bible is one of the strongest witnesses for him, and of the truth of "Mormonism." If Joseph Smith, as a prophet, is to be condemned because of his humble beginning, who of all the prophets and apostles of earlier days will escape condemnation?

A duet was rendered by Sisters Elizabeth A. Blackledge and Belle Sanford.

President Parley M. Condie, in his closing remarks, stated eight things that he wished all the saints to work for: (1) Monthly visits by local Priesthood to homes of saints. (2) Regularity in attendance at Sacrament meetings. (3) Increase in number of those who keep Word of Wisdom. (4) Better observance of the law of tithing by those whose names are now on the tithe-payers list, and increase in the number of tithe-payers. (5) Punctuality and order in religious and social gatherings. (6) Greater spirituality: freedom from coarseness in speech and action. The cultivation of a desire for things of worth, in preference to light and trivial

matters. (7) More reverence for the Priesthood. (8) Unity of action in strengthening our members, and in spreading the truth among those not of our faith.

After singing the closing hymn, "O my Father," the benediction was pronounced by President Parley M. Condie.

There were one hundred and forty-five persons present.

Following the afternoon session, a meeting was held for the local Priesthood, and the sisters who had been suggested as lady missionaries. The previously sustained officers of the Blackburn branch were then set apart. President George F. Richards explained the reason for calling the sisters to the missionary work, and what was expected of those who accepted the responsibility. Upon the sisters present being individually called upon, the greater number of those assembled signified their willingness to honor the call. These sisters will be set apart and receive a missionary certificate from the president of the European mission.

WILLIAM D. MCALISTER, Clerk of Conference.

FROM THE MISSION FIELD.

Good Work in Dublin.—President Benjamin R. Birchall, of the Dublin branch (Irish conference), reports that the saints there are doing good work as missionaries. "Our meetings," he writes, "are increasing. Last Sunday we had many investigators. Two more families have ordered the *Star*. We are going to put up a stationery rack in the meeting-room for tracts, for free distribution."

Baptisms.—On Saturday, October 28th, 1916, a baptismal service was held at Blackburn (Liverpool conference), at which President George F. Richards and Elder John E. Cottam gave valuable instructions. Following this meeting the people repaired to the baths, where twelve souls were added to the fold, Elder James T. B. Mason, and President Parley M. Condie officiating. They were later confirmed by President George F. Richards, and Elders John E. Cottam and George F. Richards, Jr.

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